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The American Friend

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Vol. XV. No. 52

Nineteen Twenty-Eight Ho!

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

THE GOSPEL OF MATTHEW DURING JANUARY

Church members throughout the country are being asked, through the Commission on Evangelism of the Federal Council, to read a chapter a day of the Gospel of Matthew during January and of John in February. More than five hundred thousand copies of the Gospels of Luke were purchased for such reading last year. Pastors, as well as the local and state church federations and the religious press, recognizing the intensified interest which will result in the spiritual life of the churches, are recommending this plan among their constituents. Several denominations have sent letters of endorsement to all their churches. The American Bible Society, Astor Place, New York City, is cooperating by preparing special editions of more than a million one-cent copies of the two Gospels to be used.

FOR REMOVAL OF HEARTLESS ATTITUDES

A summons to church people to penitence and prayer to free our nation from the evils of lynching and mob violence was issued December 16, by the Federal Council of Churches through its Commission on Race Relations. "Lynching is a crime which leaves its stain upon us all," the call declares. "Any community that flouts the dignity of the law and courts of justice opens the way to the violent rule of the mob throughout the nation. It assaults the very ideals upon which our civilization is dependent. A nation's penitence and prayer must be summoned both to check the lynching evil and to build up deeper respect for the processes of justice and new sympathetic understanding among all the people. In the attitude of penitence and the atmosphere of prayer the best things come forth." "The sobering fact that more than four thousand people have been victims of lynching in our country has filled all people of goodwill with a sense of horror and shame," states the call. "That mob violence should have continued through the years, so that in 1926 there were as many as 30 persons lynched in the United States, is so flagrantly opposed to the progress of right and brotherhood that all who are committed to the way of Christ are asked to observe a day of penitence and prayer that our American nation may be purged of this blot upon our civilization." The day chosen for this observance is February 12, known as Race Relations Sunday. The call, continuing, urges national confession before God for "our failure to act on the belief that we are all 'of one blood' and have one Father," for "the callous indifference and silence we have shown in the face of monstrous wrong, thereby ourselves becoming guilty in the sight of God and man," and for "our false sense of racial superiority and all the heartless attitudes that accompany it." The call urges prayer that "all arrogant self-assertion, all prejudice and suspicion, all attitudes that make for strife, may be purged away" and that "the life and liberty of all the people may be held sacred and secure." It pleads that "a deepened sense of the Divine Fatherhood and consequently of our human brotherhood may be born in all the people," and that "we may have fearlessness in facing intrenched wrongs and unflagging energy in striving for a social order permeated by the spirit of love and fellowship."

A BARGAIN

IN

FRIENDLY MISSIONARY LITERATURE

In order to quickly clear our shelves of missionary literature before the merger of the two Mission Boards in 1929, we are offering the following pamphlets in envelope packets at greatly reduced prices

Sakina, Pen Journeys to Palestine Villages, Fifteen Years in East Africa, An Hour's Notice, Hill of God, Friends in Palestine.

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Send stamps with the order to the

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ACTIVITIES IN THE PHILIPPINE ISLANDS

The Philippine Islands Sunday school Journal for April headed its editorial page with the slogan worthy for any part of the world, "A Vacation School in Every Church." A significant statement of particular import in the Philippines is "the play hour, which is absolutely impossible in the Sunday school, gives the teachers of the Vacation School opportunity to train the children in fair play and in consideration of the feelings of their fellow children." Well attended institutes for Daily Vacation School teachers were held in Silliman Institute, Dumaguete, in Harris Memorial School and Ellinwood School of Manila, in Girls' Training School at Lingayen and possibly in ten other small centers. It is reported that every Presbyterian congregation in Manila and south of Manila planned to have at least two representatives in the preparatory school. The record for 1926 prepared by the Philippine Islands Sunday School Union shows 146 schools, 311 teachers and 6131 total enrollment. The record for 1925 was 1603 in attendance. Daily Vacation Bible School work is conducted throughout the Islands, from Cazayan in the north to the Visayas and Mindanao in the south. Rev. A. L. Ryan, D.D., General Secretary of the Philippine Islands Sunday School Union, concluded his furlough in July and is now in Manila. He is President of the Union Theological Seminary of Manila as well as field representative of the World's Sunday School Association. While in the United States, he was in resident study at Northwestern University.

JOINT CONFERENCE ON RELIGIOUS EDUCATION

The Annual International Conference of Vacation School workers will be held in Chicago, on Wednesday, February 8, 1928. At the same time the weekday church school workers will meet for their International Conference, and two joint sessions will be held. The problem of the relationship between the Vacation and the Weekday church school will be considered, as well as the question of supervision, its importance and technique. Both groups will discuss problems rising out of the Proposed Standard for the Vacation School, and the Weekday school, as well as other topics of importance to each group. A complete program will be sent to any one who is interested, upon application to the International Council's Department of Vacation and Weekday Church Schools, 381 Fourth Avenue, New York City.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Nineteen Twenty-Eight Ho!

WESTWARD Ho! What thrilling chapters of romance, adventure and discovery do these words suggest! They carry us back to the days of good Queen Bess and Merrie England when stout-hearted mariners dared the Spanish Main and sailed the western seas in exploration and conquest. Finely embodying this spirit is the painting by Millais, "The Boyhood of Sir Walter Raleigh," which pictures the youth at the seashore listening in rapt attention to the mariner's story, yet with a far-away look in the eyes, showing him to have caught the vision of "Westward Ho!" It was this spirit, gleaming from the eyes of a thousand and ten thousand sailor lads, that discovered, explored and won the wilderness land we know as America.

One hundred years ago an epoch was marked in our national history. In 1828, for the first time a son of the West was elected to the Presidency. Andrew Jackson, impetuous and aggressive, stood for a new and rugged democracy, breathing the assurance and self-assertion of the frontier. He represented a West that was unlettered, uncouth and undisciplined, yet a West that had wrested homes from nature and the Indians and had added vast territories to the national domain. Henceforth the spirit of "Westward Ho!" was the dominating national force.

What splendid achievements has the intervening century disclosed! The pioneer spirit of exploration and conquest pushed our frontier westward and ever westward to the Pacific. The settler followed the explorer and with bands of iron, great continental, railway systems bound the country together as one. Cities arose and flourished under the daring leadership of western captains of industry. And let it be remembered that this puissant nation is the composite product of many peoples from many lands, all embodying the intrepid spirit of "Westward Ho!"

But, true enough, 1828 is one hundred years ago. Meanwhile there is no more West to explore and conquer—the frontier has disappeared. What now? Wherein may be found zest and exhilaration as we enter the New Year?

No more frontiers? Geographically, no. But in the realm of daring venture there are a hundred frontiers that challenge the old yet ever new spirit of "Westward Ho!"—the typical American spirit. To call vividly to mind and imagination the vast and dangerous frontiers of the air, one has only to mention a Byrd or a Lindbergh, frontiers that have been hardly more than approached as yet. And they are merely suggestive of frontiers in other realms of endeavor in which equal opportunities for bold achievement await the pioneers of 1928. For many the field of activity may be restricted and accomplishment therein may seem of little consequence. Be it remembered, however, that it is the indomitable, individual spirit that measures the doer rather than the scale of the deed done.

But there are other frontiers that remain largely unexplored and of which people generally seem quite unmindful. They are the frontiers of the spirit that represent the higher values, the deeper realities of our life. What of them? Let us not forget that the spiritual frontiersman has had his part in the making of this country no less than that of the explorer and the builder. The tradition of the Puritan and the Quaker is written into the warp of our national history as well as is the tradition of the discoverer, the conqueror, the inventor and the industrialist.

It must be admitted, however, that spiritual pioneering has not kept pace with material advance. This situation endangers our future. Our very progress, too largely untouched by spiritual consideration, may bring us to ruin. Does not the New Year call us therefore to embody the pioneer spirit in seeking new ways in which to make our nation good as well as great? To help it to hold fast to the higher spiritual ideals which have characterized America at her best?

Why may we not, for example, pioneer in the realm of friendship in the spirit in which Christ made himself a friend to all men? There are no more alluring frontiers than the frontiers of friendship and they are open to all of us. They are ours to explore in ever widening areas, beginning with our next door neighbors and extending beyond the seas of separation. These frontiers cut athwart the lines of creed and nation and race and class, and they are not always easy to cross. The highest degree of courage is often required for this kind of spiritual pioneering. It is all the more needed, therefore. Are we equal to it in 1928?

How greatly are we encouraged when the pioneer in the material realm turns his achievement to spiritual purposes! We gloried in Lindbergh flying as an ambassador of good will to Europe and now we hail him as a herald of peace to Mexico. Similarly, in proportion to our sphere and opportunity, each of us may turn our talents toward enriching life's relationships on the difficult frontiers.

May we enter the New Year alert and eager to embody this finer pioneer spirit. Nineteen Twenty-eight Ho!

The Meaning of the New Year

BY RICHARD K. MORTON

Readers will be interested to know that Richard K. Morton is a Congregationalist and is a member of the staff of the Congregationalist, the well known organ of that denomination. This is not the first time he has contributed to our columns, and, let us hope, it will not be the last time. His friendly interest and co-operation are greatly appreciated.

A NEW YEAR! What will it mean—so many printed figures upon calendars and simply the extension of our present imperfect schedule of living?

For some, of course, it will mean the prolonging of idle rounds of useless pleasure. For others, it will mean the haunting continuation of sickness, despair, pain, and bitter privation.

Our first thought is to ask this question: How much of the old year have we really used, and how much of the time we have thrown away will we try to make good? Then we need to ask ourselves also: For how much of the new year have I really a worth-while use? Until we can, satisfactorily to ourselves and others, answer these questions all the fine words and thoughts about the new year will be of little value.

For one young person it meant facing the sternest crisis of life. With little money and many hopes we had been the victim of an accident, being crippled. It was enough to turn many people bitter. Instead of giving himself over, however, to bitterness and dependency, he discovered a way of earning a living and later became one of the leading workers and contributors to a church. That is what I call facing the new year right! That is worth many a New Year's oration!

Another church worker was in the habit of carrying around with him, in his pocket, in his Bible, or in his lesson quarterly, a map of the world, for, he said, he wanted constantly to be reminded that Christianity was a religion with a world-reach. He wanted to make his influence during the new year felt throughout the world through giving and through being in every way a servant of Christ. We find a true immortality and true joy in living in all men everywhere, by virtue of what we have contributed to their lives. It is for us to discover something *new* in the new year—we need to "get out of the rut."

An elderly woman was operated upon, not long ago, in a hospital. She had scarcely recovered and enjoyed a little rest in her modest home, when she was observed taking charge of arrangements for sending baskets of food and other cheer to the needy people of the community. Because she had lived there long, she knew where the need existed, and she was determined to point it out to the workers who had the strength which she lacked. She had indeed found something new in the new year, although she had seen many new years pass.

We find it also a good plan to keep fixing the new year as it gets old. In the first weeks we are brightened up by our resolutions, but soon our way of life is likely to slip back into the old ways. It might be a good idea for churches and even for families to hold, in the spring, a meeting to discover what has become of the bright plans arranged in January. We should also accomplish more if, when we visited the homes of the needy and the sick, we not only observed these conditions, but also noted what was best and highest in the home and tried to draw it out into fuller growth. I also know what a great influence upon troublesome children of the streets a kindly young person exerts who is willing to say a kindly word of interest to them. Memories of such incidents will last and possibly color the whole of life.

In order more concretely to impress upon its members the significance of the new year, one family determined, one evening, to make its own calendar. Around the table each one cut out pieces of paper drew on them vertical and horizontal lines, and wrote in the figures for each month. Then they conferred on what they ought to accomplish each day and each month. They sought out their own mottoes and set their own aims. When this family calendar was set up in a prominent place, the progress made was checked up each week. Each Sunday, for a few moments they would gather together, go over the calendar, and see how far they had fallen below their own standards. For them the year became truly a "year of our Lord."

One resolution for the new year we all ought to make: to banish indifference. We should sharpen our observation, deepen our sympathies, and strengthen our characters if we resolved to meet anyone or anything upon terms of indifference.

Another young man who was busy trying to merit advancement in his chosen work and who therefore had little time to spare, faced the new year by realizing that the boys' work of his church was declining simply for lack of a good leader. Therefore, he volunteered to lead these boys for the year and attempt to give them the training they needed at their critical age. Such service means more than giving merely a gift and then calling that the end of the matter.

One of the leading men of a church also adopted an unusual hobby. Without making his work widely known he quietly got into touch with many of the business and professional men of his community who might need extra help at certain seasons of the year. Then when the vacations in the high schools, normal schools, and colleges came, he knew just where to direct the young people who so much desired to earn a little extra money.

I was also greatly impressed to learn that an older brother, himself struggling to establish himself in a good profession so that he could found a home, willingly helped out of a serious predicament his young cousin who had run off, against all advice, to get married.

A New Year's Prayer

GRANT, O GOD, that these coming days may be filled with joys and blessings for all those who seek righteousness in sincerity and truth. May each day bring us nearer some new achievement in developing ourselves or in ministering to others. Through Thee may we grow finer in character, more courageous in spirit, more sympathetic and helpful to others, and more worshipful in every act and thought in daily life.

Awaken in us all that is fine and noble, and help us to seek out everywhere the things which are of good report. May we grow each day more truly mature and measure up more nearly to the stature of the fullness of Christ. May we learn how to give the most in sacrifice and merit to receive the highest in love. Make us more truly the friend of all men everywhere. Help us to conquer the world by conquering the souls for Christ of all whom God has placed as lords over Nature.

We would become, during this coming year, finer, stronger, and more appreciative of the highest values and powers in life. Bring us at last to a fuller knowledge of Christ and a greater zeal for bringing all men unto Him. Amen.—R. K. M.

In such ways as these many people are facing the new year. High-sounding oratory may have its place, but it hardly answers the need of people who have before them these problems. The only way to answer those who are sitting in rags on the doorsteps of deserted houses and shivering with cold is to give them friends and see that their needs are supplied and that they are given a chance. We are sometimes aware of the need of those who lack food, or who are in ill health. We must not forget, however, that normal people, in good health and enjoying modest comfort, also have their needs which only true friendship and interest can satisfy.

This new year ought to mean, therefore, a chance for us to come closer to God and man, to attain more fully the best and the highest, to grow in understanding and in moral strength, and to become aware of all the beauty, power, and nobility which enter into human experience.

71 Farragut Road,
Boston 27, Massachusetts.

The Harvest

BY PAUL ELLIS

The following message was given at the Friends Meeting at Central Village, Mass., Dec. 4, and was sent to us by a member of the meeting in the hope that it will awaken new interest among others as it has at Central Village. It appeals to us as an appropriate message for the New Year.

"Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap."

THIS VERSE expresses a law of life which all of us must recognize—a law of life—and death. It tells us that in this life, returns come in accordance with what we have invested. We get out of life what we put into it. We have a right to nothing more. If a man plants oats, oats will grow. If he plants wheat, he will get wheat not barley. That is a good thing. If it were not so, the farmer would never know what he was producing. We have reason to be glad that this is an orderly universe; that things take place according to scheme. This same law of the natural world carries over into the spiritual realm. If a man sows the seed of a lawless mind, he cannot expect those seed to produce a lawful mind. If he sows the seed of an unclean, vicious character, he cannot expect to have that seed produce the type of character which is worthy of admiration. And yet, when the seed which men sow in their minds and hearts bears the fruit which, by the laws of nature, it must bear, the harvest is not welcome. This world has to be a place where we reap just what we have sowed.

Another of the laws of life is the principle of growth. Every thing that lives grows. To be sure, a young person or tree grows faster than an older one, but the process of growth remains. Every development in our manner of life comes as a process of growth. Even Jesus found the way prepared for him before he could come. The slow process of growth and development had preceded him. The best reforms have come by implanting in minds of people certain ideas and ideals, and waiting for them to mature.

We have, then, two laws of life to consider. One says that corn seed will produce corn, and that it will produce nothing else. The other is that everything that lives must grow, that growth is the natural way for a plant or an idea to come to maturity. In these two thoughts we have, I believe, a basis for considering the work of the Sunday School. Our success in such work will depend upon how we utilize these two laws of growth. Jesus illustrates this idea in his own words. He calls attention to it in this way: "First the blade, then the ear, then the full corn in the ear." We do not expect to see full fledged ears of corn spring up out of the ground. We expect things to appear in their proper order. So in our efforts to make a new world, we must be patient and we must not be surprised if our returns are the same in kind as our investment. Again, Jesus described the kingdom of heaven as a grain of mustard seed, which is very small at first, and yet which grows to be one of the largest of the common plants. That is, the Kingdom is to be attained through a long, arduous process.

Why, I might ask, do we, at the expense of some trouble and pains and a certain amount of money, try to maintain a Sunday school here? It is an effort to "train up a child in the way he should go." It is an effort to plant good seed in good ground, and thus prepare the way for the law of growth to work. Some seed will fall upon the fertile soil of a child's life. You may be sure of that. If he is not taught in the right way, he will learn in the wrong way. You cannot decide not to grow anything in your field. Either you will have to plant something which you want to grow there, or else something which you do not want will grow. The purpose of the Sunday school is to take advantage of the laws of growth and production and to produce through them the right type of child-life. The harvest will depend on us. We cannot blame anyone else.

If our Sunday school is to be of the best possible use and advantage to the community and the world, there are certain things which it must observe. To some of these I wish to call your attention.

1. *The Sunday school should be first of all Child-Centered.* We are told that "Jesus took a little child, and set it in the midst of them." We are often prone to forget the "child in the midst." The children are our first and most important consideration in Sunday school work. Our motto should be "children first." This attitude will answer many questions which arise. Often, when we try to introduce better methods of teaching, better equipment, there is no end of difficulty and opposition. "Too much money," we hear. Children first! We have money enough for every thing else. We should give them the best. It is always a problem to find teachers who will take their work seriously. If we can impress upon the minds of our people that the children deserve the best teachers available, if we can impress upon the minds of the teachers the importance of the work they are doing much can be accomplished.

We need to bear in mind that the world has certain grave duties and responsibilities toward its children. They did not ask to be born. The parents are responsible for their presence here, and for their care. They deserve the best physical and spiritual and mental care.

Childhood is the pliable time of life. A child may be easily persuaded for right or wrong. He has to depend on others for leadership and help. Children are not born with ideas of what is good or evil. They learn. Later, they are not so easily reached. They have learned certain lessons, and will cling to them as long as they live. Nearly everyone who becomes a Christian does so before the age of thirty. Most of them before they are twenty. If we want to reach the world, we must reach the children. This is the function of the Sunday school.

We ought also to remember that children and young people are more responsive to ideals than older people. They have a freshness and eagerness and enthusiasm which count for a great deal. They are quick to admire anyone worthy of leadership, and quick to follow. They haven't yet learned about all of the impossible things in the world. Here again, we need to remember the principle of growth. "As the twig is bent, so the tree is inclined." The twig may be bent in any way, but not so the tree. Childhood is the time to shape the life of a child into what we want it to be.

If we give the child the right ideas and right habits, we will find that these ideas and habits grow stronger with the passing of years, and at least are firmly imbedded in the life. Let us remember to keep our Sunday school child-centered. It should teach the fundamentals of living, and sow the right seed in the life of childhood. Jesus set a child in the midst, also, because he knew it could teach us something. Children give us hope and inspiration. "A little child shall lead them." He can teach humility, dependence on higher and wiser powers, and simple trust. In

childhood we have the material out of which we are to build a world.

2. *The Sunday school should be church-centered.* A great prophet once said: "The Lord God hath given me the tongue of them that are taught." The Sunday school aims to educate the tongues, the minds, and hearts of the children. It is the most important field of evangelism in the world today. More new Christians from the Sunday school than from anywhere else and better Christians as a rule. It gives us people who are at the best age to learn and religious education is the best way of reaching people for Christianity. People who are brought into Christianity under emotional strain may hold true or they may not. Those who have been carefully taught are much more apt to hold true.

To produce Christians should be the direct aim of the Sunday school. Every teacher should make it his aim to lead his pupils to faith in Jesus. It does not make so much difference about some little detail lesson, but it does make a difference about the way you lead your pupils toward the Christian life. No one knows how many are lost to the Kingdom because some Sunday school teacher has lost sight of that which is of first importance. The Sunday school should also aim to prepare children for church membership. We should teach them to give. Christians believe that they are stewards of the Lord and that all they have belongs to him. Children should be taught that. They should be made to begin the giving habit. The children should also be taught to worship. Most grown people don't know how to worship. Children should be taught to attend church faithfully. The church needs faithful congregations. Children should be taught to take responsibility. There is a terrible dearth, as any minister can tell, of people who can be depended upon to work. Dependability can be taught to the children. Children should be taught the great essentials of Christianity, not denominationalism, but the real message of Jesus for the world. The Sunday school should be church-centered.

3. *The Sunday school should be Christ-centered.* "And I, if I be lifted up from the earth, will draw all men unto myself." We are ambassadors for Christ. We Christians are here to represent him to the world. Our lives should be a station marked as his headquarters. The carrying on of his work is the only excuse for a church or a Sunday school. We often forget this. Organizations multiply, until Christ becomes hidden. We should place him in the center of all our work. His kingdom is coming as a process of growth. Sometimes it is so painfully slow in coming that we grow discouraged. Here, in the Sunday school, is your opportunity to be a Christian. Here is the thing you have been looking for. Christianity is something practical—that begins just where you are. A missionary crossing a thousand miles of sea has no greater opportunity than you, here in your local Sunday school. If by neglect, you cause "one of these little ones to stumble," you are taking a really terrible responsibility upon yourself. Do you dare to lay yourself open to the charge of neglecting one such little one? Do you want to observe Jesus? Look not far off, but at the simple, common tasks near-by. The Sunday school should be Christ-centered. It should lift him up. You and I should lift him up, by word of mouth, and by our lives, for the children know when we are sincere. If we send them to Sunday school and stay at home ourselves, they will know how much value we really put upon it, and will look forward until the time when they are big enough to stay at home. If you and I, in our lives, in our daily work, in our activity as a church and Sunday school lift up Christ, he will draw all men unto himself.

What shall the harvest be? What shall the world be in another generation? It will be just as much as we allow it to be. It all depends upon the care we take of the childhood of the race.

Do not despise your work. Do it well. Be a whole man to it while you are at it. The patriarchs were shepherds and cultivators of the soil. Job and Moses and David looked well after their flocks. Gideon was accosted by God when he was threshing wheat. A great and noble life does not depend on rank or place, but on purpose, faith, love, character and service.—JOHN CLIFFORD, D.D.

Bobby Bryan, Author

A New Year Message for Junior Readers

BY CORONA RAYLE COOK

IT WAS the last day of the year. Tomorrow would be New Year's Day. Bobby Bryan sat very still in the big chair by the fire. He sat up a little straighter and began to look at the iittle book which he held in his hands.

Grandfather was sitting by the table, watching Bobby, although Bobby did not seem to know that there was anyone else near him. He had forgotten everything else while he studied about this problem of his. Grandfather wondered what that problem could be, even as you are perhaps wondering, so he finally asked.

"What is the trouble, Bobby? Anything grandfather could help?"

Bobby shook his head, "No," he said. "I was just looking at this Diary I got for Christmas and thinking what a lot of writing it would take, and what kind of stuff to put in it. I am going to put only the good things, for when I read it I do not want to read unpleasant things!"

"That is splendid," said grandfather, "but how about the other book you are writing?"

Bobby looked surprised.

"What other book?" he asked. "I'm not writing a book. I would not know how and I am not fond of writing. Can't imagine myself writing a book. Bad enough to think of keeping this Diary like Aunt Ethel said she'd give me a dollar if I would write in it every day."

"Oh, yes, but you *are* writing a book," said grandfather. "You made a big blot in it today and I have just been thinking how fine it would be if there could be only pretty pictures in it all this new year."

Bobby looked at grandfather closely. Was he ill? No, he seemed well. Maybe grandfather was only teasing him.

"Why, grandfather, I have not touched the ink all day, this is vacation and I never write except when I have to. As for drawing, you know that my poorest marks are in art."

"Yes, but day before yesterday you made a beautiful picture in your book," insisted grandfather. Then when Bobby looked so very politely doubtful, he continued, "Don't you remember when Mary had such a cold that she could not go out to play and you stayed in with her and played doctor for her doll, even though you do think dolls are silly?"

Bobby began to turn red. He did think dolls were silly and it always seemed to make him ashamed when anyone knew that he had played with them to please little sister.

"Aw, she was crying and mother had the headache, so what else could I do? he asked.

"That is just what I was saying. You did that for Mary and mother, forgetting yourself. Everything we do goes to make up the book of our lives. It is like a fairy tale. We write but we can not see what we are writing. But others can see, for some way it all shows in our faces, so that others know whether we are doing good deeds or bad ones. Then it all gets woven into our lives until it is a part of us."

"But you said there was a blot today, what was that? Does it show in my face?"

Grandfather smiled, "No, not now, although it did all afternoon and I think it was that that made you look so troubled awhile ago. I heard you fighting, didn't I? That made a big 'anger blot' in the book of your life and makes you very uncomfortable now."

Bobby squirmed out of his chair and came to stand by grandfather.

"How did you guess?" he said, then went right on, "I am going to make this year's book full of good pictures."

Grandfather understood and he patted Bobby's hand.

On this New Year's Day each one of you is starting a new book. What kind of an author will you be and will you be pleased with your book a year from now?

Jamestown, Ohio.

Is Salvation Free?

BY B. WILLIS BEEDE

MOST people at some time in their lives have listened to or participated in the singing of "I'm glad salvation's free." Every now and then some one who wants to shirk his financial responsibility harks back to that old refrain.

To any one who will stop to think seriously for even a little while, it must be apparent that this song is false in its teaching and baneful in its influence. Think for a moment of the way in which salvation was effected. "God," said Jesus, "so loved the world that he gave his only begotten Son...." At the outset salvation cost God his most precious and priceless gift. To make man's salvation possible God gave his Son to the world.

What price did Jesus pay in effecting man's salvation? Was he not born in the humblest of homes where poverty was well known? Did he not grow to manhood in seclusion? Did he not incur the wrath and opposition of his own nation when he attempted to help his people? Was he not misunderstood, maligned, persecuted, and denied by those who should have been his loyal friends? Did he not lose his life on the cross because of his eager willingness to save mankind?

Salvation free? Why, for the Father and the Son it was the most expensive venture ever undertaken in the history of the universe. And this salvation cost those who essayed to share it with others. Stephen was stoned to death; Paul was beaten and imprisoned on numerous occasions; Peter, so tradition suggests, was crucified head downward; and a whole host of martyrs were burned at the stake or torn limb from limb by blood-thirsty beasts in the arena.

Men have climbed the snow-clogged mountain fastnesses, braved the stormy seas, crossed the howling wilderness, deprived themselves of loved ones and home comforts, endured the hardships incident to living among savage, untutored pagans that salvation might be carried to every race and people under heaven.

Salvation costs the individual who accepts it. Jesus makes exacting demands upon those who accept his salvation. He expects them to live in the world as he has taught men to live. He expects his followers to love their fellow men irrespective of the color of their skin or the language they speak. Jesus expects saved men to value "man" more highly than property, dividends or national honor. He required of saved men that they shall turn the other cheek, love their enemies, go the second mile, treat all men as they themselves would like to be treated, place their confidence wholly in love and not in big navies, powerful armies and flocks of aeroplanes. Jesus required of his followers an exact accounting of the material things entrusted to them. He expects his disciples to give generously and continuously of their gold, their talents, their time, their prayers, their loved ones, their all for the spreading abroad of his salvation.

Salvation free? No, a thousand times no! It is the most costly venture in all the world. He who thinks it is cheap has utterly failed to accept its claims and demands. He who has accepted salvation knows that he has paid a price and that he continues to pay a price. But the price does not worry him. He knows that he has found the pearl of great price and he is willing to pay for it. He knows that he has the hidden treasure and is eager to invest in it. He knows that he has discovered the best thing in all the world and he gladly spends himself and his possessions to share that best thing—salvation—with the whole world.

Trading in Human Lives

BY B. BRADFIELD

THERE is in existence today a devastating trade, increasing at an alarming speed. The material is rank poison, poured out from factories built especially to produce it. Governments allow this infamous trade to continue, because "financial interests are concerned." Lives of human beings matter little in comparison.

As medicines these poisons morphia and cocaine, may be heaven-sent remedies; as drugs, unlimited and uncontrolled, they create wide-spread hell.

The amount needed for medicine has been accurately calculated; today, factories are turning out more, probably much more than ten times, this amount. For every dose that relieves pain, nine or more doses are dragging healthy human beings to degradation and death. These are hard facts, ascertained as the result of solid, scientific investigation.

The existence of the factories breeds a race of men whose trade it is to deal in death. They are expert smugglers; they are skilled in evading all laws of prohibition and they succeed in delivering their goods in enormous amounts.

There is no secret about the over-production of these deadly drugs. Forty factories in all, situated in eight countries, manufacture them. All are well known. A fence around each factory, allowing only the lawful amount to pass, is the simple plan by which this evil may be abolished.

Yet it is not put into practice. Fifty-four countries have solemnly pledged their word that only the lawful amount shall be manufactured or sold; many are not even attempting to keep their pledge.

To urge them to do so is the thankless task of the League of Nations. It can succeed if public opinion—yours and mine—be strong enough. Meanwhile it has brought facts and figures into the light of day and no one of us can any longer shelter behind the plea of ignorance.

Geneva, Switzerland.

Perspective

A sense of right relationship must grow,
As things take form before an artist's eye;
For hidden values truly magnify
The several parts when seen, nor high, nor low,
But where proportion, in the sunset's glow,
Makes far and near as one; the earth and sky
Unite to give the needed scope whereby,
Things as they really are, we see and know.
Events in time, as substances in space,
Have their perspective, too, and should be viewed
By proper gauge, their worth to estimate;
World-changing orders mark advance and place
The line of vision where the thought, imbued
With truth and beauty, makes the meaning great.

Richmond, Indiana.

JOHN R. WEBB.

Would Outlaw Steel Trap

At a recent meeting of the Anti-Steel Trap Committee of The Latham Foundation for the Promotion of Humane Education, Inc., which was held at the headquarters in the Latham Square Building, Oakland, California, reports were made as to progress of the work, which showed that the presidents of all the districts of Federated Women's Clubs in the State had been sent a letter containing a forceful circular, urging cooperation by forming committees in their individual clubs to work with the Latham Foundation Committee towards securing legal action against the steel trap. This Anti-Steel Trap Committee was formed last spring for the purpose of conducting a state-wide campaign against the steel-trap with view to outlawing it, because of the great torture inflicted upon animals caught by this method. This campaign of The Latham Foundation, is being aggressively conducted by the chairman, Mrs. W. L. B. Hill of Kelseyville, and her committee of three, Mrs. Eileen Allen, Mrs. Sara L. Mayner, and Mr. Fred Coy, all well known in active humane work. Miss Edith Latham is the Founder and President.

SIGNIFICANT PAMPHLET IS ISSUED

Publication By Committee on Militarism in Education Shows Trend of Events

Compulsory military training in colleges and universities and all army drill in high schools are given the spotlight and condemned in "Militarizing Our Youth—The Significance of the Reserve Officers' Training Corps," a pamphlet just published by the National Committee on Militarism in Education, and written by Roswell P. Barnes, Executive Secretary of the Committee.

Professor John Dewey of Columbia University, who writes the introduction, states: "The militaristic movement is well organized, is energetically active, unrelentingly aggressive. It has a definite program and is taking definite steps for its execution. The nature of the program and of the steps in its execution are set forth on the authority of official documents in the pages of this pamphlet. Peoples do not become militaristic or imperialistic because they deliberately choose to do so. They become militaristic gradually and unconsciously in response to conditions of which militarism is the final consequence. Education of youth and the reflex of that education on parents and friends is an important part of the forces which have militarization for their consequence."

The pamphlet lists twenty-three national organizations which have attacked compulsory military training. This list includes the American Federation of Labor, the Federal Council of Churches, the Federation of Women's Boards of Foreign Missions of North America, the General Assembly of the Presbyterian Church, the National Council of the Congregational Church, the National Council of Jewish Women, the National Education Association, the Northern Baptist Convention, and the Rabbinical Assembly of the Jewish Theological Seminary of America.

The Army List and Directory is quoted as naming 278 American schools and colleges which give government-supported military training. The pamphlet lists 86 colleges and 20 high schools as having compulsory R. O. T. C.

President Coolidge's opposition to "compulsory military training for school or college students and to anything even that stimulates a military spirit in the youth of the land" (New York *Times*, June 16, 1926) has been one of the important developments in the controversy during the last two years.

United States Senators, college presidents, and eminent clergymen who have opposed the present compulsory drill have recently been attacked as enemies of their country, "possessed by constipated mentality," by the honorary fraternity of the R. O. T. C., the Scabbard and Blade Society, in one of its bulletins. Mr. Barnes, in his pamphlet, brings this attack to light and mentions some of the individuals involved—Senator Borah, Senator Norris, President Henry Noble McCracken of Vassar, Professor Alexander Meiklejohn, Dr. Henry Sloane Coffin, Dr. Charles W. Gilkey, Rabbi Stephen S. Wise, Rufus M. Jones, William E. Sweet, and others.

The foes of compulsory military training, the pamphlet explains, do not believe that the drill makes boys eager for war. Among features of the system to which they object are military coercion in civil educational institutions; suppression of public discussion of War Department policies; militaristic text-books; the teaching of military fatalism and military statesmanship and the fact that other nations point to the recent increase in training in the United States to justify their own increases.

Recent correspondence from the Secretary of the Interior, and a statement from the Secretary of War in 1924 explain that the compulsory training is not required under the National Defense Act or any other federal legislation.

The organization which publishes the pamphlet is a citizens' committee, the Committee on Militarism in Education, with headquarters in New York City and autonomous branches in several states. It is composed of prominent clergymen, educators and publicists. Professor George A. Coe, recently retired from Columbia University, is Chairman.

HIAWATHA ADVANCING

Hiawatha Quarterly Meeting (Nebraska) has been enjoying special revivals during the past sixty days Hubert and Audrey Mardock having conducted two very successful meetings with about fifty coming out for Christ and his Kingdom. Greenfield Monthly Meeting, and Venango Congregationalists held a very successful revival at Venango, Nebraska, with John R. Bowen as evangelist. The little town of Venango was greatly helped, many of the non-church attenders expressed their appreciation of the effort put forth, and several of the business men of the town came out for Christ. Bethel Monthly Meeting, has a junior Christian Endeavor, of which they are justly proud, there being about twenty in number and most everyone is a tither. They recently voted to turn the amount in the treasury to foreign missions and in doing so their regret was that they did not have more to offer. The children are making the older folks hustle to stay out of their way, and the older ones are making quite a record. Practically all financial obligations are met promptly, the first of every month and, needless to say, a church like this is advancing along spiritual lines, all of which makes their pastor very happy.

EQUALITY FOR AFRICAN WOMEN FRIENDS

Significant Step Forward Taken on Our African Field Writes Edna Chilson

"We opened a preparative meeting at Malava," writes Edna H. Chilson, "because there is so much business that the monthly meeting often went on until evening. Then, too, the church felt that such a meeting would give more time for the meeting for worship without making them feel hurried.

"At the last monthly meeting a suggestion came from the preparative meeting that all Christian men and their wives should eat together at a table instead of the husband eating alone at a table and the wife and children on the floor out of sight. This caused some discussion. Some asked where they could get tables. A boy replied that he would "bury himself in the forest" here at Malava and plane out boards for tables at the small price of Sh. 2.00 or about 50 cents American money. Some suggested that they might do without hats, shoes, socks, etc., and use the money to buy tables from the manual shop at Kaimosi. This is a step forward that we are happy to see—an effort to lift women from their down-trodden condition. Some suggested that the men walk with their wives instead of leaving them behind. Being in America, you may not fully appreciate this move among these native Christians but it is a thing for which to praise God. It means a change in the mental attitude of both men and women. For the women must be willing to sit at a table with their husbands, sit on chairs when chairs are offered them, or walk with their husbands when on the road. They have so long been kept down that it will not be easy to take the new place offered them. We rejoice when we read of the way women in Turkey and other lands are breaking the yoke of superstition and custom. We rejoice also in this wonderful move that is beginning here among the African Christian men and women, for it is only a movement among Christians."

ANNUAL PRAYER CONFERENCE

In writing of the African Friends Prayer Conference, C. Frank Conover says, "The last of September some 150 delegates from all parts of the Mission gathered at Kaimosi in the African Friends Annual Prayer Conference. Never before have we seen a Conference start off at such high tide, and hold and keep rising to the very closing session with the presence and power of the Holy Spirit manifested in each meeting as this one did this year. There were four sessions daily and always the people gathered early in order to get inside and be sure of a seat. Some of the meetings were held in the open air. The key verse of the Conference was Matt. 7:7, "Ask and it shall be given you, seek and

ye shall find," etc., and truly many seeking souls put God's Word to the test, and best of all they always found it stood the test. The Holy Spirit, working in many hearts, caused deep conviction, resulting in many confessions for sins committed, for minor misdemeanors to the grossest of sins.

"There was a young girl who had lost her way; there were the husband and wife who had to become reconciled; there was the one who said that if his sins were written down one after the other they would reach from east to west; there was the one who had stolen some Sh. 400 from a white man several years ago and how the sin loomed up so big he knew it would fill the door of Heaven so full he could not get in. There was the boy who had stolen a pint of skimmed milk; the girl who had not paid for clothing taken years ago; and others who had hardness in their hearts. It was most touching to see natives stand up and ask others to meet them in forgiveness, shake hands and lay their differences under the blood."

FRIENDLY BY-PRODUCTS AT CHALONS

What do our young representatives write us about their contacts through the American Friends Service Committee? Letters telling of varied experiences and a constantly growing interest in their work and its outreach frequently come to us from our Home Service and Foreign Service workers. Here are extracts from one such letter. Ruth Horney, who writes the letter, and Hannah Hunt, Earlham graduates, are at Chalons, France.

"The summer has gone so quickly I have hardly realized it, but here I am in the month of October, 1927, after three months at the Maison Maternelle, and enjoying my work more all the time. We arrived here in Chalons about three o'clock one afternoon and began work the next morning. Of course, everything was new and the French was quite unintelligible. Since that time we have become fairly well acquainted with our work and are finding new things of interest continually. Naturally our reactions to the work, to our new associates, etc., changed about every day.

"After one or two days in the Pouponniere I went to the creche with the older children.....Then there was night duty in the Pouponniere. I enjoyed the work at night very much, being alone with fifty babies at night was quite a new experience. I liked it but found fifteen nights at once quite enough, and now, since then, I have been in the maternity part and like it more all the time.....Then there is the contact with the other aides who come from different countries; already I can feel a friendliness towards the peoples of other countries which I did not feel (especially) before.

"Last Friday one of the English girls and I had a free day together and went into Paris. We did the proverbial American tourists way of trying to see the city in one day and took two American express tours. We thought by doing this we would better know what we would want to do another time. We called at the Friends' Center a little while and talked with Alfred Lowry. I am looking forward to a visit in their home the two days I am free after night duty. These little trips away are not only a joy in themselves but give us enthusiasm for the rest. I have also been to Rheims and Verdun where I saw enough of the results of war to have made me a pacifist if I had never heard of such before."

JAPANESE TRAITS AND FOREIGN INFLUENCES

BY DR. INAZO NITOBE

Member of the Japanese House of Peers, and Former Under-Secretary General of the League of Nations Association.

The Samurai boy, who when asked why he remained in silent meditation at the close of a meal, could reply, "Having fed my body, I am now feeding my soul"; the young graduate of Sapporo Agricultural College who, on matriculating at Tokyo Imperial University, could give as his reason for choosing courses in English literature that he himself wished to become a bridge across the ocean that he might bind together the East and the West; the mature scholar, educator and servant of his nation who against natural inclination and in the face of rare opportunities at home, could leave his own chosen work to take up the difficult and uncertain task of Under-Secretary General of the League of Nations, may well be satisfied with this recent achievement in discernment and international interpretation.

This, his latest book, reveals genuine insight into the inner nature and meaning of eastern and western cultures. Since it is a collection of revised and partly re-written lectures and essays prepared for special purposes over the past five-year period, one must seek the organizing unity of the volume rather in its spirit than in its form. Whether the subject be the Changing Orient, Traits of Oriental Mentality, China's Cultural Influences on Japan, the Race Problem or the Meeting of East and West, the reader may discern in the discussions certain common elements which through the years clarify and ennoble the author's messages as, sympathetic insight into the deeper spirit and meaning of objects, events, institutions and peoples; interpretation of the things of the East by the use of world history and literature in a way which makes them vivid to Western readers; faith in a better day for the world informed by a serious moral purpose which in the deeper notes strikes clearly the chord of the creative Christian faith.

The present volume should satisfy observers who, with apparent justice, sometimes criticize Japanese when they fail to express due recognition of the debt which the nation owes to the older civilization of the Orient. Repeatedly throughout the book, the author pays generous tribute not only to Chinese and Indian but also Korean culture. One feels, however, that the most striking sentence in the book may be too strong, in view of the fact that some of the outstanding characters of the present day are Orientals: "Asia is not a soil for forceful character to grow in, at least, at present." This is attributed to the "virus of Depersonalization" which is due to the "influence of Chinese ethics and Hindu religion." Although Japan has fared better politically than other Asiatic nations, she is not immune from this tendency toward the decimation of personality to which is attributed the "political fiasco of the Asiatic peoples." This somewhat dark picture is illumined, however, by reference to the "renovation of that continent through the Gospel of Christ.... above all His other teachings, the reverence of the personality of man and God."

In discussing the Race Problem, the meeting of the East and West, clear evidence of faith is given that a better knowledge of economic laws, a truer interpretation of science, and a sincere application of political principles and of religion, "and Christianity of all religions," will give to the world a common life of "sympathy, equality and friendship." The author keeps well within the bounds of fact. History, science and experience have guided him as he threads a pathway of his own, back and forth across the disappearing boundary which has been supposed to separate the East from the West. One quotation may be permitted as illustrative of the wholesome and hopeful spirit of the book:

> The grown-ups in the East and West, and indeed the noblest among them, have always at their moments of exultation entertained the belief that light and truth have their abode in that quarter of the compass which is opposite to their own habitation. The Buddhists have imagined Heaven as lying in the West, whither the sun hastens every day for its rest. The three wise men of the East saw the Star in the West. On the contrary, the early Christians in their baptism turned to the East, whence dawns the light of day. Christianity in its westward march kept its face turned eastward. In this reciprocal admiration between East and West lies a fecund principle for mutual understandings, and on this rock of imaginative sympathy should be built the church universal. Neither hemisphere can, henceforth, live a separate life."

GILBERT BOWLES.

Everything depends on the soul's attitude. No matter how old a man is, provided his brain still functions and his heart still beats, he dishonors God and his unused possibilities if he fails to continue ticking and striking every time the hour comes around. We shall have as much eternity as we can earn.

—CHARLES H. PARKHURST.

At Home and Abroad

A Page From the A. F. S. C. Office

At the Annual Meeting of the Society of Friends, held in Baltimore, the situation in regard to Japan's exclusion from immigration to this country received attention.

It was felt that such exclusion was not only cruel but entirely unnecessary even from the point of view of those most desirous of excluding the Japanese since, were they put upon the quota basis, as are the people of the countries of Europe, less than 150 could enter as immigrants in any year.

It is quite evident, therefore, that no possible harm could arise from the entry of this small group of Japanese.

The feeling that at the proper time appropriate action by Congress should be taken is increasing among the American people, who would not willingly put a slight on the people of another nation.

A pamphlet, "A Message to the American People of Japan," has been prepared by O. Edward Janney and is being distributed through the American Friends Service Committee. We are very anxious for Friends to take this matter up with the editors of their local papers and try to have publicity given to extracts from this pamphlet. We want to keep the matter before the American public so that when this question again comes up, as it will within the next few years, public opinion throughout America will demand a revision of this exclusion act.

INTERNATIONAL SERVICE OF ENGLISH FRIENDS

The editorial in the *Quaker World Service*, which has been published jointly by the Friends Foreign Mission Association and the Friends Council for International Service in London, tells in its November number of the first meeting of the new committee comprising both F. F. M. A. and C. I. S. A new chapter in the history of its international missionary spirit has opened before the Society of Friends in England.

We want to quote two particularly strong paragraphs from this editorial which refer directly to the outreach of our Quaker Service and the challenge that it should mean for us:

"This puts a new thrust into our Quaker service. We are looking at the nations of the world not as chance groupings of individuals whom we call black or white, French or German, and whom we approach tentatively as possible allies or enemies, but we are realizing amongst them all certain little companies of seekers struggling with us to understand the meaning of the universe and the place of man in it—members with us not merely of a certain physical being and activity but of a common spiritual life achieved by each of us in our vision of God. And with such we must share this Quaker experience of a group worship and life together, this achievement in the deepest things of a certain inner communion that is itself creative of fresh insight and thought.

"For the Quaker service of the present day is not to give men a system of faith, a scheme of salvation. It is not necessarily to call them out of their membership in any church tradition or religious faith. But it is to share with them an experience, to bring them to some vital sense of that spark of the Divine within, and through that understanding discover to them the spark fanned into a flame that is irresistible in the life of Jesus of Nazareth. It is to give each man and woman some realisation of themselves as a possible expressing of the Word of God.

"In such a service there is no question of 'missionary' versus 'international.' It is a task for the whole Quaker movement. Only as we come together and as a Society realize strongly the sense of God amongst us, a God of thought and will and action, living and creating still through us, claiming us absolutely out of ourselves and demanding from us the glad abandonment of comfort and security in the deeper search for the life of the spirit, can we attempt to go forward into the modern world. 'The word of God is living and active' said the writer to the Hebrews.

"It is for us to say whether the Society of Friends is to stifle that Word in the piety of a dead faith, or to release it as a running flame or fire kindling to new intensity and beauty the spark of the divine life in the hearts of all men."

SIDELIGHTS ON THE GERMAN SITUATION

The editor of a pacifist paper—*Die Menschheit*—was arrested a few days ago for endangering the safety of the realm by the publication of an attack upon the Army Department of the Government. *Die Menschheit* is the paper which has been edited, to a great extent, by Professor Forster, a professor in the University of Munchen. The paper is published in Wiesbaden; and the editor, Mr. Rottcher, is the one who has been arrested. The Quaker group in Berlin have sent Mr. Rottcher a letter expressing their sympathy. The Berlin group received a letter recently from a professor in a French university urging them to do whatever they could to help Mr. Rottcher. The German Friends are taking an active interest in this case.

At present, there are four foreign Friends helping with the international work in Germany. They are Gilbert MacMaster, Bertha L. Bracey, Frank Bradbeer and Dorothy Henkel.

Gottfried Baumann, son of Adolf Baumann, is expecting to come to the United States to live, about next April. Friends who can help in finding work for him are asked to get in touch with the American Friends Service Committee.

Alfons Paquet, one of the younger and better known authors of Germany, has recently written a play on "William Penn The Founder of Pennsylvania." It was given in the Frankfurt Theater in November, 1927.

A conference of young people who are interested in Prohibition was held in Berlin in November, 1927. Gilbert MacMaster writes that they "succeeded in getting their advertisement in the form of a handful of sprouting wheat on the main thoroughfare of the city so that everyone who goes past may see it. It blocks the footpath on Unter den Linden, at the corner of Friedrichstrasse."

Count Bernstorff, head of the German Delegation on Disarmament Questions in the League of Nations, in a speech at Stuttgart in November, 1927, said: "Germany, in fulfilling the conditions of the Versailles Treaty in a way in which no other power has attempted to fulfil them, and through her settlement of the Reparation question, has gained for herself a powerful, and for the time being her only, ally, and that is the League of Nations idea, and not the League of Nations."

"The way the United States of Europe must be reached is through minorities which are happy and contented. The Minority Commission of the League of Nations Union must continue their work, and modify minority laws."

The Quakers in Germany have been appealed to by people who are interested in distributing Bibles, to supply some funds for sending an additional number of Bibles to Russia. Friends who are interested in distributing Bibles are urged to send their contributions for this purpose to the Service Committee.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

Trying to settle by war international questions that are matters for judicial determination has failed. Society is injured, truth perverted, justice flouted by the war system which has failed and which will drag us down to destruction unless we turn from it and seek out the Christian way.

—R. J. M. HOBBS.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

AGE MUST BE SERVED!

Editor THE AMERICAN FRIEND:

The present generation seems to have distinguished itself in its efforts to shift "the established order" into reverse gear. It was certainly decreed that the church should lead the world, and not follow it; that the Scriptures should judge men, and not men the Scriptures; that children should obey their parents, and not parents their children; that juniors should reverence seniors as Timothy did Paul.

Is the present demand for young executives, young secretaries, young superintendents, young pastors, young teachers, young workers and old congregations, in keeping with "the established order?" Whether one agrees or disagrees with Eliza Armstrong Cox on "Silent Worship" one thing is certain; she delivered an unintentional and indirect rebuke to this whole system. For what young woman in all Quakerdom is able to write a manuscript equal in poise and weight, in fact and Scripture alike, to the brief thesis of this mature "mother in Israel?"

The Holy Spirit chose a man over eighty years of age to write the first book in the Bible, and one over ninety to write the last one. Paul wrote his matchless epistles during his senior years. So did Peter. And with few exceptions, like portions of the writings of David perhaps, so far as the inspired writers are known, they were men of mature years. Jesus was a young man. But he was "the same yesterday, today and forever." This puts him beyond the bounds of comparison.

George Fox and his compeers did an abiding work in spite of their young years and not because of them. They came on the scene in an age of spiritual dearth. Fox could find neither juniors nor seniors who could say to him, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." In this situation the Holy Spirit led him directly to Christ, instead of using human instrumentality, as in the case of Philip with the Ethiopian, and Peter with Cornelius. But even if the founders of Quakerism were an exception, it would not change the fixed order. Bryant wrote "Thanatopsis", when a youth. But at what age did the rank and file of American poets write their masterpieces? Furthermore, when it came to organization and propagation the sweep and range of George Fox's grasp were far more extensive in his maturity than during the fire and energy of his youth. The same can be said of William Penn when he found that it fell to his lot "to discover and correct mischiefs in governments" and "to write a constitution that would be an example for the world. And who can prove that Robert Barclay did not "grow in grace and knowledge" after writing his "Apology?"

It has been ascertained with reasonable accuracy that "sixty-four percent of the world's greatest deeds were the product of men past sixty, and eighty-nine percent by men past fifty, thus leaving only eleven percent to be attributed to the period below the age of fifty." In other words, if our present practice is carried to the limit, we will have relegated about nine-tenths of our effective forces to the rear, and will have forged about one-tenth to the front. In brief, it would seem as if a subtle and farseeing enemy had conceived a system which if we continue, will reverse the normal order and prove our ruin.

To be sure we want our young workers to reach the maximum of efficiency when they come to mature years. To do this their efforts should be confined to their Divinely appointed domains and in keeping with the Inspired record. Then by imperceptible gradations they will be changed, not into statues in the halls of fame, but into pillars in the temple of the Almighty.

FRANK BARRETT.

Leesburg, Ohio.

WITH THE WANDERER IN CALIFORNIA

Editor THE AMERICAN FRIEND:

"How wonderful are thy ways, oh Lord!" Marvelous are his leadings. Very beautiful have been the openings for service in Pasadena, Van Nuys, Lindsay, San Jose and Berkeley. Up in Sequoia Park, accompanied by Harold Beeson, who very kindly drove me up to the big Redwoods, we worshiped God in that great open air cathedral with its sequestered cloisters. A Quaker meeting was held in the sublime silence of the centuries where it seemed almost sacrilege to speak. Hearts were too full, however, and we could not refrain from exclaiming: "Bless the Lord, oh my soul; and all that is within me bless and praise his holy name!"

Lindsay meeting was a day of real fellowship where the friendship of Orlando and Leanah Hobson was renewed by a several days' visit to their home. At San Jose the home atmosphere was created by Wm. C. and Elizabeth Allen over a three-day visit, including a very delightful sitting of the olden day in a dear friend's drawing room where we were privileged to meet with the aged daughter of the late Isaac Sharp, the Quaker apostle of the nineteenth century. A real holiday visit to San Francisco as guests of William and Elizabeth Allen made a most delightful break to the strain of meetings and visitation. The memories of that trip down the bay will linger long as one of the delightful occasions.

On to Berkeley, where at the depot the smiling face of David S. Saylor betokened a warm welcome, and after a short drive the open door and cheerful voice of Anna Dorland Saylor bade us welcome to Berkeley. The hours speed by in reminiscences of bygone days in Canada, a beautiful, sight-seeing drive around Berkeley, and then Sunday is upon us. 9:45 a. m. found us at Sunday School, and after opening exercises, an address was given to a college group of about thirty splendid young people. How eagerly they drank in the message! What an inspiration to talk to young folk hungry for a message about Jesus Christ! The morning meeting for worship was beautiful, peaceful and helpful, the presence of the Master being realized in a marvelous manner. Many afterward testified to the helpfulness of the message.

Then came lunch at the Southwestern Restaurant. Possibly nowhere in the world except California could such a cosmopolitan group be found. We had not arranged it, yet it was a remarkable happening that all had gathered there for lunch. There were David and Anna Dorland Saylor, formerly of Ontario, Canada; H. A. Hinshaw, of Ohio; L. C. Hinshaw, of Indiana; Lona C. and Ermina C. Hinshaw of Iowa; Bernice Hinshaw of Oregon; C. R. Hinshaw of Kansas; and the Wanderer of England. It was a wonderful gathering together of spiritual forces for so small a group, and the owner of the restaurant who herself cared for our creature comforts hailed from Kentucky. In the lobby we captured a verse of jingle that seems fitting to add as an amusing commentary upon our gathering:

"We may do without poetry, music and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks."

I really believe all of us, as we read it, were ready to exclaim with the old colored brother: "Dem's my sentiments too."

ALFRED YOUNG.

FRIENDLY GREETINGS

Editor THE AMERICAN FRIEND:

May I, through your columns, extend heartiest Christmas greetings to such old friends as still remain to us among your readers? We have many happy memories of them, and hear from some of them from time to time, but too seldom.

During the ten years since I came to feel that the deepest doctrines of Friends came out of the ancient fellowship and must lead into it again—and quietly acted upon my conviction I have been extremely absorbed in the assimilation of our new

associations. It is rather a serious thing in the middle of a life-time, to start all over again. But standing, understanding, and opportunity have come along at a normal rate, until now we are engaged in one of the most extensive, interesting, and significant undertakings of its kind being carried on by the American Episcopal Church, in one of its livest dioceses, under one of its most Christian bishops.

My chief desire and prayer both in the old and the new associations is, that we may all understand Christ better, and understanding him, grow out of our old misunderstandings, conceits, and divisions among ourselves, to realize that no fellowship is worth much to us or to this world unless it embraces all whom Christ embraces.

With kindest regards and all good wishes, I am as ever,

Faithfully yours,

HARRY R. HOLE.

Cheboygan, Michigan.
Dec. 20, 1927.

SEES OTHER SIDE OF CHILD LABOR

Editor THE AMERICAN FRIEND:

If I did not love children I would not have spent the time and money that I did last week to get over 200 children of this neighborhood to commit to memory a helpful thought. Did not the children love me, they would not have committed these lines for the very small reward that I gave them.

I want to help the children but will a law that a child shall not work under a certain age do what is expected of it? Will depriving the child of a chance to work build schools for him to attend? Our city pays the most per child for education of any city in the United States and yet there are times that children can only go to school one session a day owing to lack of room. In places where there is much child labor many of the schools are run on the two session plan so as to have two sets of children each day. Then there are many sections where many children can not go to school at all.

Will a law preventing a child having work buy clothes and food for the children to go to school even if schools are provided? Will preventing a child working insure him a safe place to play? Is not the average place that a child works safer than the place that that child would play—places such as our automobile-crowded streets? As I see them the average factory is a safer and a more sanitary place than the average home from which these children come. As I mingle with the children I feel that the modern play is far more dangerous to life and limb than the average work.

Why do so many of our leading men come from the hill farms? Is it not that the children early learn to do some useful work? Why do we have so many more criminals than the countries in which children early learn to work? Why do so many grown people look on all work as drudgery and degrading if not because when they were young they were not taught to work?

Let us give the children every chance possible: first provide schools for all; make a law that a child must go to school, and if a child has not food and clothing let the state provide it. Let us do all that we can by education, and if necessary by law, to stop the people who are physically, mentally, morally and financially, unfit to have these large families, bringing these children into the world.

It is just as natural for a child to want to work as to play, and he enjoys working just as much. A child learns just as much from work as from play. It goes without saying that certain kinds of work children should not be allowed to do. Before you take away the right of a child to work be sure that you are not depriving him of his chance to sustain his life and to make life worth living.

C. W. JOHNSON.

128 Orleans St., Springfield, Mass.

Jesus Christ is really the Savior and Redeemer of man, in social as well as in individual life, and in the present world as well as in that which is to come; and there lies upon those who believe in him a responsibility which cannot be exaggerated to be true to the principles which he taught and by all available means to bring them to bear upon the whole life of any society to which they may belong and of which they form a part, especially when it profess the Christian name.—BISHOP CHARLES GORE.

IMMORTALITY

BY C. E. THOMPSON

Life and death were passing by,
They beckoned unto me;
I sought in vain from one to fly,
That life might set me free.

I traveled on full many a year;
I joined life's pulsing tide;
Yet, oft I paused and turned in fear
For death stood at my side.

At last, he laid his hand on me;
I felt his icy breath;
I could no longer struggle free—
"You're mine at last," said death.

Then, life spoke out in clarion call
And made to death reply:
"The Lord of life is lord of all,
'Tis you yourself must die.

"Life springs eternal from the clay
That you would claim," said he;
"The spirit soul abides for aye
And lives forever free."

Westboro, Ohio.

SABBATH PRESERVATION

That celebrated statue of Troy was called from Pallas—one name of Minerva—the Palladium; it was regarded as the talisman on whose preservation hung the safety of the capitol. So confident were the Trojans in the power of its presence that while it remained in the citadel, the citizens braved a siege of ten years, but when, by Diomede and Ulysses, the image was stolen, they gave way to despair, feeling that all was lost, as did the Jews when they saw the marble and gold of their temple wrapped in a winding sheet of flame. If there be any real Palladium to the Christian commonwealth, any gift of God that has come down from heaven to stand in the midst of the state as a talisman of our national life, it is the Christian Sabbath. Enshrine that in the popular heart, and all else is comparatively safe. About the Sabbath cluster all religious interests. It is linked with an open sanctuary, an open Bible, with the worship and the works of piety; and while Sabbath keeping is encouraged, all these grand agencies of religious development and moral culture are a thousand-fold more potent. But rudely or recklessly break down the sacred limits which enclose the day of God—and holy hours and holy places and holy things are alike exposed to the trampling feet of the scoffer and the skeptic, the irreligious and the infidel. A blow is struck at national prosperity, national morality, and national perpetuity. ARTHUR T PIERSON.

BOOKS OF GOOD WILL RECOMMENDED

Editor THE AMERICAN FRIEND:

I was thinking of writing you calling attention to the good which may be done by carefully selecting books for Christmas presents when I came upon your delightful editorial, "With All Our Christmas Buying." (Nov. 17) If this letter shall serve in any degree to call attention to that editorial I shall be pleased. I would like to add, moreover, that, being specially interested in Peace, I have found two charming volumes, "Books of Good Will," which will be highly enjoyed by children and young people. Vol. I (50c) "Through the Gateway," compiled by Florence Brewer Boechel, "contains pageants, plays, songs, stories and poems, with suggestions for school projects and list of books intended to help children live happily in an interdependent world" Vol. II (75c) compiled by the same author is adapted to youths of high school age. Both volumes if ordered at the same time may be obtained for $1.00. The books may be ordered from our own Book and Supply House at Richmond. As chairman of the Kansas Yearly Meeting Peace committee I would be very glad to see these volumes in every family in our Yearly Meeting and elsewhere as well.

HENRY H. TOWNSEND.

Wichita, Kansas.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

SUNDAY SCHOOL LESSONS 1928

By James H. Snowden

Macmillan Co.—$1.25

The seventh annual volume of Snowden's Sunday School Lessons maintains the high standard which has created the large demand for these lessons year after year. The past helps, though abundantly rich, have not exhausted Dr. Snowden's reserves. The teacher or pupil who approaches the Sunday School lessons with these helps, will not grow weary, for these suggestions are refreshing and stimulating.

Six months' visiting with Mark while he relates the deeds of his and our Lord and then six months' traveling with Paul among the churches, will be great experiences. Dr. Snowden will be a most interesting interpreter and guide during these days of contact. He will establish friendly contacts and open up new ways of approach.

Each lesson is commented upon so scholarly and so simply as to enlist the immediate interest. There is manifest a ripeness of judgment with a tenderness of spirit which gives a spiritual value to every page. Aside from the new light thrown upon the scripture, the lessons have no little value as splendid examples of how to organize the lesson presentation. The Sunday School teacher who studies the method of analysis and the orderly approach and procedure will have given to him a fine course in religious pedagogy. We heartily commend this volume to our readers.

HISTORY AMERICAN SUNDAY SCHOOL CURRICULUM

By Frank G. Lankard

Abingdon Press—$3.00

The field of religious education is still in its pioneer stage as far as its curriculum material is concerned. It is rather generally affirmed that the Bible is the source-book for real constructive teaching of the Christian religion, but there is wide difference of opinion as to the form in which this material shall set forth. Leaders are approaching the problem from radically diverse viewpoints and consequently different methods of curriculum organization and presentation are suggested.

Whatever may be the final form which the curriculum assumes, it is especially fitting that at this particular juncture religious educators should have at hand a full history of the efforts in curriculum building. History has a valuable message for any progressive movement. Any sharp break with history is always attended with a degree of danger and the danger is emphasized if those making the cleavage are not well informed about the previous tendencies.

This book under review is all that could be desired for this very purpose. The Sunday School curriculum is carefully traced step by step from the colonial period. Frequent mention is made of the contacts with general education in the public school system. The reader will catch a new vision of the problems involved in the selection and arrangement of Sunday School Lessons. A comprehensive review of the various systems of lessons is furnished. An illumination study is made of the comparative Biblical content of the Uniform and Graded Lessons.

One is just a little disappointed that the writer has not added another chapter giving the more recent steps in curriculum building on the basis of life situations.

THE RELIGIOUS MIND

By C. K. Mahoney

The Macmillan Co.—$2.00

This study of the psychology of religion makes available for the ordinary non-expert reader, a through-going treatment of the religious experience of the normal Christian. The author has not drawn his conclusion, as some types of psychologists do, from an examination of animals, primitive man or abnormal types, but by deductions from the genuinely religious man with his usual experiences.

The person who has come in contact with the behaviorism of Watson and the slightly less radical Dewey; who has witnessed the relegation of mind and consciousness from the concepts of psychology and has heard the pleas of determinism, should read with care the treatment these attitudes receive in this book. The author has by no means ignored them nor has he undertaken to ridicule them from consideration. He shows their weaknesses, but is bold to use their contributions.

Personality is recognized as related to mind and consciousness. It "is organized individuality. The life has attained self-consciousness and self-direction. It has gained possession of ideals."

"Consciousness is the instrument of the mind's study of itself." Within this inner world, religion finds rootage but also reaches out as a "creative modifying force in the world all about it." Continuity in mental operation does not lie in consciousness "but in the life of the conscious object." "Mere chemical action and physical change cannot be made to account for thought." There is a person and that whole person, not a single or a scanty few instincts, "is involved in the exercise of religion." Religion is motivated by conviction. Its moral outlook, its enterprises and its moral sanctions rest on conviction. "Conviction is the positive inner sense that things are so—it strengthens itself with evidence."

Among the high spots in the volume, is the treatment of prayer, religious belief, religious thinking and the criticism of recent psychology. The best chapter in the book is Chapter IX, "Conversion: Religious Mental Transformation."

The outline shows a familiarity with a wide range of thinking and with keen judgment evaluates various theories. He has made a valuable contribution at this particular stage in the discussion of the psychology of religion.

PARENTHOOD AND TRAINING OF CHILDREN

A new project undertaken by the Federal Council of the Churches through its Commission on Christian Education is to assist parents to meet the problems of children and youth arising out of sex relationships. The project, in which the American Social Hygiene Association is cooperating, involves the working out of materials and methods of sex education appropriate for all ages for use in the teaching program of the Churches.

As a result of conferences in a number of cities on the subject of the church and social hygiene it is hoped that a large number of parents' study classes may be formed, using as a basis for study the new text-book "Parenthood and the Character Training of Children" written by Dr. Thomas W. Galloway under the joint auspices of the Federal Council and the Social Hygiene Association. The conferences are being addressed by Valeria H. Parker, M. D., of the association. Such meetings have already been held in St. Louis, Chicago, Cleveland, Philadelphia, Rochester, Brooklyn and New York, and are planned for Boston, Buffalo, Detroit, Milwaukee, Minneapolis and other cities. Explaining the need of this emphasis in the churches' program of education, Dr. Benjamin S. Winchester, secretary of the Federal Council's Commission said:

"It is a surprising fact that the members of our churches, the very people who are most concerned with the preservation of the home and the building up of wholesome relations between the sexes, should have been so hesitant in adopting constructive programs of sex-education. Such programs are indispensable to the development of lofty ideals in youth and their intelligent understanding of some of their most pressing problems. While the Church delays, sensational newspapers and motion pictures, and unsupervised relationships on playground and the streets, are all the time making boys and girls acquainted with the abnormalities and perversions of sex. How are they to receive right information and be trained in wholesome attitudes if the church does not help the parents wisely to fulfill their responsibility?"

QUAKERDOM · AT · LARGE

David M. Edwards President of Earlham College, was recently elected President of the Association of the Presidents of Denominational Colleges in Indiana, in which he has long been active.

Emerson Cloyd, a graduate of Earlham College who is Superintendent of Schools at Cambridge City, Indiana, has just been elected President of the Sixth District Teachers' Association of Indiana. He is pastor of the Williamsburg Friends Meeting.

Rollin W. Kirk, a graduate of Pacific College, who is serving his tenth year as Superintendent of the Oregon City Schools, was recently elected President of the Willamette Valley Chautauqua, the pioneer Chautauqua assembly of Oregon, located near Portland.

As Associate Superintendent of the New York Anti-Saloon League, S. Edgar Nicholson appears frequently in its publicity columns these days, exposing with fervor and effectiveness and with impartiality the stratagems of the "wet" forces in both the major parties of New York.

Pacific College tried soccer this year for the first time instead of football. It was not easy to get intercollegiate games, but two games were played with Reed College and one with Linfield, Pacific winning all three and not being scored against in any contest. The girls' volley ball team has met these same colleges, winning both contests.

Clara Birdsall is prominent in women's and civic activities in Boston, having for three years been President of the Boston City Federation of Women's Clubs composed of seventy-five organizations. She has been spending a fortnight at Richmond visiting her aunt, Florence Simms, and renewing old Earlham associations.

We were just settling ourselves complacently, following the action of the recent sessions of the Five Years Meeting, in the thought that our machinery had been simplified by reduction in the number of Boards, when along comes a communication addressed, "The Board of Eschatological Research, Friends Central Offices!" What's the use?

W. Spencer and Lillian Hadley of Wichita, Kansas, accompanied by their son-in-law and daughter, are leaving early in January by automobile for Southern California via Tucson and Phoenix. Following the successful completion of the recent financial campaign for Friends University, W. S. has felt the need of a good rest and to this end they expect to spend two or three months in California.

The current Pacific College *Bulletin* is an alumni number and not only presents much interesting material concerning the graduates of the institution, but presents it at the hands of the Alumni themselves who, for the purpose, have been delving into the records available. While the graduate body is under the 200 figure, it is distributed from coast to coast and is also represented in Alaska, India and South Africa.

A busy and resourceful housewife writes of her appreciation of THE AMERICAN FRIEND for December 15. "I have been cooking with one hand and reading it with the other this morning!" she says. "The cooking hasn't seemed to suffer but the A. F. is as spotted as my favorite cook book." That's the way we like it to be. A much-read and bespattered paper in the hand is worth two lying immaculate and unread on the library table.

By giving a Peace card and a Peace Envelope, sweetened with a bit of candy, C. W. Johnson, of Springfield, Massachusetts, the Peace man, got over two hundred children in one week preceding Christmas to commit to memory the following lines and recite them to him:

"No nobler words could mortal pen
Than 'Peace on earth goodwill to men;
No nobler work for us to do
Than help to made these words come true."

Milo S. Hinckle, pastor of Greensboro Friends Meeting, North Carolina, was chosen president of the Greensboro Ministerial Association for the ensuing year. He had been serving the organization as vice-president. At the same meeting with twenty-two members present, the body voted to cooperate in the community-wide Christmas cheer program, authorizing the president to appoint any committee necessary for this work. A committee was also named to sponsor a Guilford County Ministerial Association.

From a personal letter from Homer J. Coppock of Chicago we extract the following: "An interesting incident was related when we had our echo meeting of the Five Years Meeting. One of our members was in the hotel just as the meeting was closing and heard the elevator man say, "I'm sorry that the meeting will soon be over and that these people will go away. I've never carried so many happy people in my life." If Friends can be happy in Chicago what excuse remains for Friends elsewhere to be otherwise?

J. Edward Hodgkin, on his return from America, where he attended the Five Years Meeting at Richmond as one of the fraternal delegates from London Yearly Meeting, had the satisfaction of receiving the news that he had been elected a member of the Royal Society of British Artists. A year ago he was elected to Associateship, so his advancement in the Society has been rapid. On the return voyage on the "Aquitania," one of his water colors painted during the crossing earned over one hundred and twenty pounds sterling for the seaman's charity, by being sold at auction five times over.

The passing of Almira Buffum at North Berwick, Maine, wife of Samuel Buffum, came with a shock to her many friends in the community. She was one of the oldest residents and has been a great worker in homes where there was need. She was untiring also in church, Sunday-school and W. C. T. U. work and will be greatly missed. Thought in feeble health for a number of years, her advice was sought after in matters pertaining to Christian work. Her husband, in his feeble health, and their two daughters, who have been so faithful to their parents in their declining years, have the deepest sympathy of the entire village.

Amy E. Wallis, a Fraternal Delegate from London Yearly Meeting to the Five Years Meeting of Friends in America, writes in a recent issue of *The Friend* (London) under "Richmond Reflections," of her impressions during her stay in Richmond and reproduces quite vividly the outstanding activities of the Five Years Meeting. She writes: "To the newcomer there was a maze of machinery behind the Five Years Meeting at work all the time in various committees. The sittings were 'weighty' and decisions were come to by taking 'the sense of the meeting.' There was a wealth of novel ways for English Friends."

Boy, page Rufus Jones and give him the following to add to his repertoire of aromatic stories. A subscriber sends us his subscription renewal, accompanied by this note of explanation: "We enjoy reading THE AMERICAN FRIEND very much but so many bills are due just now that we wondered if we really could take it for another year. The other morning I went into the woodshed before daylight to get kindling to start a fire, and there was a big skunk. I hit it in the head with a crowbar

and said right away, 'Now we can take THE AMERICAN FRIEND another year when I sell his hide.' It seems that where there is a will there is a way." May our friend ever enjoy the church paper from "pole to pole!"

The honor which has come to Dr. Rendel Harris in that he is now a member of the British Academy, is given special mention in the recent report of the Woodbrooke Council. All who have been in any way connected with Woodbrooke, the Friends College of England, will rejoice to hear of this well-deserved distinction. Four new members were elected to the Council. Woodbrooke suggests "a far-reaching stream of service to the Society of Friends and to the world through the vitalized instrumentality of a constant succession of students of all ages, persuasions and climes. Old Woodbrookers in many parts are assisting the development of Quaker centers. The six Friends who visited Scandanavia in September were impressed with the possibilities at Copenhagen, Oslo, Stockholm, and Stavanger. While old students from Germany and Austria are turning the inspiration and help received at Woodbrooke to practical account."

NEWS OF OUR MEETINGS

The gift in the ministry of Harold Nicholas Tollefson, Brunswick, R. F. D. 4, Maine, has been acknowledged and his name duly recorded as a minister of the Gospel, November 16, 1927, by Durham, Maine, Monthly Meeting of Friends, which meeting he is serving very acceptably as pastor. The communication was signed by Anna J. Goddard, clerk of Durham Monthly, Meeting.

H. Linneus McCracken, acting president of Penn College, attended meeting at West Branch, Iowa, December 11, speaking both morning and evening. In the evening all four churches of the community were well represented and received a strong presentation of the present Peace situation. At the close, a study group on Peace was organized, representing all the churches, with a prospect of doing some real educative work in building public sentiment in favor of Peace. For a few months the local meeting has been observing Family Night, and at the last meeting the Missionary Committee provided an excellent program. The Methodists and Friends will together observe the week of Prayer, desiring a greater vision of the worth of human souls and that sinners may find Jesus. The financial condition is very encouraging, an important situation for advancing spiritual work. THE AMERICAN FRIEND is appreciated and also the strong movement in the right direction of the Five Years Meeting.

After six years as pastor of the Friends Meeting at Newport, R. I., Andrew B. Starbuck accepted a call, last September, to the People's Mission Church at Central Falls, R. I., an independent, interdenominational church whose testimony and practice he says is quite similar to that of Friends. After much intercessory prayer and a series of stirring messages by the pastor, a revival service was conducted with Charles H. Stalker as evangelist. Twenty-three messages were given in the power of the Spirit and at the close of each service, except one, there were those seeking Christ. It was a wondrous revival and many were helped, testifying to the power of the Spirit at work in their hearts. Quite a number of Friends from the Saylesville Meeting attended the special services.

Boise Valley Quarterly Meeting was held at Valley Mound, Idaho, November 25-27, with attendance not as large as usual owing to quarantine for infantile paralysis which was not lifted until the 25th. Delegates were present from all the monthly meetings with seven ministers in attendance. Clark Smith, pastor at Melba, spoke helpfully on Saturday morning on our personal responsibility to God. Prayer meeting, Wednesday evening, was recently led by Mrs. Gene Gibbs, a former student of North Pacific Evangelistic Institute, Portland, Oregon, a young woman of ability who gave a splendid message. Members of the Ministry and Oversight Meeting have been visiting families in the community and have been well received in all homes. Families not members seemed to appreciate the spiritual and social interest thus shown. The community was saddened December 5, by the death of Grandpa Street, as he was familiarly known. He was the oldest church member, being almost 89 years of age.

Gray Friends church near Carmel, Indiana, early in November had a Father and Son Banquet at which there were over 100 men and boys to enjoy the inspiring occasion. The ladies of the church did their part well. On December 4, five new rooms were dedicated for Sunday-school purposes. These, with the new basement, added to the present building, give a fine equipment for the growing work. At the close of Sunday-school, Artemus H. Myers presented the financial situation, and in a few minutes, by voluntary subscription, $1140.00 was raised, which more than met the indebtedness. Following this, Richard R. Newby brought a very forcible and appropriate message. The meeting closed with the prayer of dedication by the pastor Wm. J. Cleaver. Two weeks later Mariana Brown, by invitation, gave a report of the Five Years Meeting, in which she not only brought information but also the spirit of the occasion in an unusual way.

Begin the New Year by using

Snowden's Sunday School Lesson Helps

A handy edition of suggestive material for students and teachers. Contains clear and concise expositions, which help to reveal biblical truth and make practical applications for everyday living.

Postpaid $1.35

FRIENDS BOOK & SUPPLY HOUSE
RICHMOND, INDIANA

INTERNATIONAL SUNDAY SCHOOL LESSON

January 8, 1928

Jesus and the Sick. Mark 1:21-45.

Primary Topic: Jesus Makes Sick People Well.

Junior Topic: Jesus Heals the Sick.

Intermediate and Senior Topic: Jesus Shows His Love and Power.

Young People and Adult Topic: Jesus' Power to Make Whole.

Daily Readings

M.—Jesus and the Sick. Mark 1:21-34.
T.—Seeking Jesus for Healing. Mark 1:35-39.
W.—A Leper's Prayer Answered. Mark 1:40-45.
T.—Jesus Heals a Nobleman's Son. John 4:46-54.
F.—A Palsied Man Cured. Matt. 9:1-8.
S.—The Gospel of Health. Luke 4:16-24.
S.—Jehovah Heals. Psalm 103:1-8.

Golden Text: He hath done all things well; he maketh even the deaf to hear, and the dumb to speak. Mark 7:37.

In the picture of Jesus as presented in the Gospels sick people are much in evidence. Moreover, Jesus interests himself in their needs. He stretched out his hand to the diseased and afflicted. With his own hand he felt men's sightless eyes. He reached his finger into the deaf man's ear. He touched the tongue that refused to speak. He laid his own clean hand on the sores of the outcast leper. He clasped in his own the fevered palm and the one that was chilled in death. His hand-clasp reassures the mentally distraught. The hand that was cruelly nailed to the cross has first felt the sufferings of others. "Himself took our infirmities, and bare our sickness."

I. HEALING A DISORDERED MIND

21. *Entered.....and taught.* Jesus found in the synagogue service an opportunity rather than a duty. This may well have been his first Sabbath in Capernaum. It was an eventful day at this meeting. Doubtless it had been rumored that the young prophet-preacher of Nazareth would be there. The crowd would be curious and tense. Some of the elders, perhaps, were anxious lest there should be a scene as there had been at Nazareth.

22. *Astonished.* When he began to speak they realized that this was different from their usual discourses. *Not as the scribes.* The instruction of the scribes generally was simply the repetition of Scripture interpreta-

tion and comments made by famous rabbis. But Jesus spoke out of his own heart and mind with an insight, originality and simplicity which was charming and impressive. "In coming to him, his hearers came to a living well and not to a water tank."

23. *With an unclean spirit.* It is impossible for us to know just what the scientific diagnosis of this case would be. According to the then current ideas his affliction was attributed to demon possession. The sufferer himself evidently was obsessed with this idea. Apparently it was a nervous or mental disorder. In the tenseness produced by the new teacher and teaching this man cried out in the midst of the service.

25. *Jesus rebuked him.* Addressing the evil spirit, his words were well chosen to reassure the distracted man. We note also the authority with which he spoke.

26. *Came out of him.* The man came into his right mind and regained his composure.

27. *They were all amazed.* Bosworth says "There is that in Jesus' personality which compels obedience.....He is not the mild-mannered, sad, suffering Messiah he is sometimes travestied as being, although he knew sorrow beyond every other man's sorrow. He is a regnant, authoritative Lord to whom your glad obedience is due. Have you such a sense of Jesus' majestic authority as to make his word your law?"

28. *Report of him went out.* In all the region of Galilee the people were soon talking about Jesus.

II. HEALING FEVER

29. *House of Simon and Andrew.* From the church into the home. Though the church and home may be at a distance, yet their influence should be closely coupled. Jesus found opportunity to minister in both.

30. *Simon's wife's mother.* A glimpse of Peter's family life. (See also I Cor. 9:5). *Fever.* Thought by many to have been malaria. Luke, the physician, says it was a "great" fever. (Luke 4:38).

31. *Took her by the hand.* Not the close personal contact. It is only by such first-hand, loving dealing with the world's misery that it can be healed. *The fever left her.* As evidence, she at once set about preparing the evening meal.

33. *All the city.....at the door.* Mark's way of recording the intense excitement that prevailed.

III. HEALING A LEPER

35. *Solitary place.....prayed.* Prayer is most needed when life's burdens press hardest. For Jesus prayer was more important than sleep.

36, 37. *Simon.....followed after.* This incident is realistically enlarged upon in the prize religious drama, The Rock. Peter saw here the chance of a life-time for Jesus to establish his authority and leadership in this chief city of Galilee. The people were clamoring for him. He must not let this opportunity slip.

38. *Into the next towns.* Jesus felt a greater mission than that of healing disease. Here again was his old temptation to spend his powers ministering to men's physical needs. But it was settled with him that "Man shall not live by bread alone."

40-45. *There came a leper.* The most characteristic thing in this incident is Jesus' casting aside the rules against touching a leper for fear of ceremonial defilement. He not only permitted the man to approach him, but laid his hand on him. What a magnificent act of sympathy and friendship! *If thou wilt.* Granting his power, but questioning his willingness. The man did not know Jesus. This was he who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

Some of the followers of Jesus have caught his spirit. We think of the "Little poor man of Assisi"—St. Francis. He made the leper to drink from his own cup and shared with him his bread. John Woolman "felt a tenderness of heart" toward every oppressed creature. He looked upon the poor sailor lads on his voyage to England "as though they were my own children according to the flesh." Kagawa, the social prophet of Japan, has lived for years in the worst slums, caring with his own hands for those afflicted with contagious diseases, and giving his last yen to those hungrier than himself. Eugene Debs, imprisoned for opposing the war, refusing to leave prison while other conscientious objectors were kept behind the bars, said, "While there is a lower class, I am of it; while there is a criminal element, I am in it; while there is a soul in prison, I am not free." Surely a Christ-like utterance!

L. W. REYNOLDS.

Lynnville, Ia.

DEATHS

BUFFUM—At North Berwick, Maine, December 10, 1927, Almira Brown, wife of Samuel Buffum, and daughter of Robert L. and Mary A. Brown, Amesbury, Mass., aged 82 years. She was loyal to the ideals of Friends in which she was nurtured from childhood, though in later years she was associated in close friendship and fellowship with Christian workers of other denominations. At the burial service the Baptist and Congregational ministers took the leading part in full accord with the simplicity of Friends and gave expression to the love and esteem of the community.

OVERMAN—By forest fire, near Pine Knot, California, August 12, 1927, Paul, aged 25 years, only son of Edward and Margaret Lindley Overman of Fairmount, Indiana. He was of clean, Christian character, a member of Fairmount Friends Meeting and C. E., and attended Friends meetings in various places in Southern California when on trips through that state. He is survived by his parents and two sisters, Alwilda and Miriam.

STREET—At Greenleaf, Idaho, December 5, 1927, Isaac F. Street, son of Samuel S. and Anna Macy Street, in his 89th year. Born at Spiceland, Ind., he married Marietta Hadley at Mooresville, in 1876 and for a time lived at Kokomo. Following his father's death, his mother and sister Rebecca made their home with him for many years. In 1902, they moved to Idaho and a few years later to Greenleaf to make their home with their son Arthur. Their daughter, Josie Sherman, lives at Fruitland, Idaho. A birthright member of Friends to which he was always loyal, he was very conscientious in training his children, living himself an exemplary life, always kind and patient. Funeral service was conducted by Calvin R. Choate assisted by Anson Cox. Interment in Greenleaf cemetery.

WIXOM—In the Ithaca Memorial Hospital, December 18, 1927, after a brief illness, Elnathan P. Wixom, son of Caleb C. and Lydia Lapham Wixom, in his 59th year. A birthright member of the Society of Friends, he graduated from Oakwood Seminary, Union Springs, N. Y., in 1887. He married Grace A. Myers of Sherwood, N. Y., who survives him, also a daughter, Mrs. Leon Van Derzee, two sons, Elmer and Adelbert, and five grandchildren. The funeral services at the Baptist church at Trumansburg were conducted by Ida T. Parker, pastor of the Friends Church at Perry City, assisted by the pastor, Rev. J. H. Carter.

FOR SALE

If you would like a home near Friends' church and academy in the sunny south where figs and oranges grow, either profitably bearing orchards or unimproved orchard land, write G. W. Stevenson, Friendswood, Texas.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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